PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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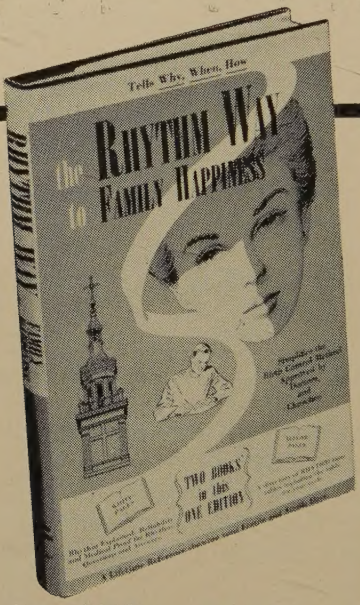

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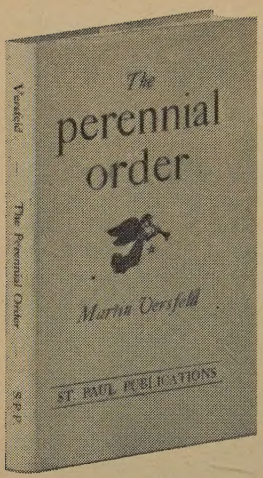

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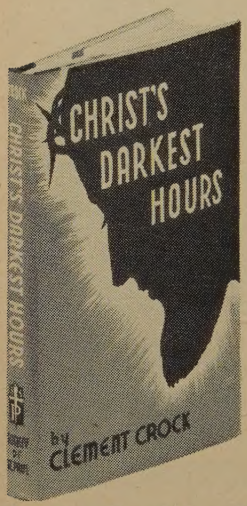

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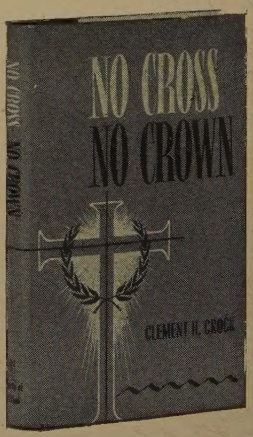

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PASTORAL LIFE

VOL. IV, No. 4 July - August, 1956

The American Priest As I Know Him

MOST REV. LEONARD RAYMOND

"Fools rush in where angels fear to tread"—a hackneyed line from Alexander Pope, yet one that is not without significance when I sit down to write about the American priest.

NEVER THE TWAIN SHALL MEET?

Daily does our omnicompetent press insist that the world is divided into two halves; and I belong to the worse half, the Eastern half, at least geographically. What can an Oriental know of the West, the restless, eager, inquisitive, practical West I shall be asked? It is like expecting the rule of thumb practitioner to write a treatise on integral calculus. The Easterner is said to be overawed by the material achievement of the West, confused by the pace of life there, knocked off his perch by standards and outlook so different to his own. How will he be able to judge or estimate or weigh correctly?

I realize the justice of the indictment; and yet whatever circumstances may divide the world of our time, the Church belongs neither to the East nor to the West but to all mankind. While she may have developed in certain parts of the globe and fashioned there a culture and habits of thought, that is an accident of history; essentially, she belongs to all peoples, and it is her ultimate destiny to bring them all to the feet of Christ, so that every nation will pay to the Trinity a worship redolent of its own genius. In a sense therefore, every Catholic is a citizen of the world; the bar-

The Most Rev. Leonard Raymond is Bishop of Allahabad, India. Educated in Rome and Cambridge, England, he is a forceful speaker and a brilliant writer. The present article was prompted and based on his excursions, discussions and personal impressions received during his prolonged visit in the U.S.A.

riers of race and nation do not confine him, for he belongs to the only true internationalism that exists, and can find himself at home in any part of the world where a Catholic church offers him welcome.

APPRAISAL OF THE AMERICAN CATHOLIC CHURCH

I make no apology for declaring at the outset my undisguised admiration for the Catholic Church in the USA. This is not to say that I am unaware of her deficiencies and her weaknesses, still less that as an Oriental, I have been so overwhelmed by the spectacular advance of America, that I tend to confuse the State with the Church. On the contrary: while there are aspects of American life which I find galling and distasteful, for the Catholic Church in America I have only respect and admiration.

It may be alleged that as a bishop in a missionary country, I have been carried away by a sentiment of gratitude towards those who render the missionary work of the Church possible in this century. A great English Catholic writer has called our age "The American Epoch of the Catholic Church." Undoubtedly it is American generosity that is responsible for much that is accomplished in the mission world today, for the orphanages and hospitals, for the Churches and the Mission Stations, for the Seminaries and the Native Clergy springing up in Asia and Africa and Oceania.

As an Indian Bishop I was aware of this before I set foot in the USA; but it gave no idea of the Church in the USA, her strength and power, the devotion and loyalty she arouses. Having been partly educated in Europe, I had been regaled with anecdotes and stories not always complimentary to the American clergy; their first efforts at mission work in India were greeted with a tardy enthusiasm if not damned with faint praise.

No, I was decidedly not prejudiced in favour of the American

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Catholic Church before I reached New York. In fact there were certain aspects that repelled me; I did not like the garish publicity which surrounds some figures in the American Church, however important; the priest is essentially the man whose life must be hidden with Christ in God, and when his photo is reproduced and his doings bruited forth in the press, it appeared to me the violation of something sacred. I did not like the application of pressures; such "political" stunts may pass in the marketplace but one demands of the Catholic Church a noblesse which is intolerant of these manoeuvres.

Far from being impressed by a distant view of the American Church, my mind was "loaded" against it. My admiration stems from my own personal experience, from what I saw and heard, from personal visits and personal investigations: the crowded churches, the throngs at the Communion rails, the booming Catholic Action societies, the teeming parochial life, the Propagation of the Faith offices, the parochial and high schools, the societies for persons in distress, the institutions for the handicapped and the insane, the hospitals and clinics and dispensaries. There is apparently no human need the Church in America does not cater for: and I was overwhelmed by the very magnitude and the bewildering variety of the work which the American Church undertakes, and which of itself is a tribute to the advanced social sense of the American people.

JUDGING BOTH SIDES

I may be told that I turned a blind eye to the other side of the picture, that I ignored so much else that is less flattering, and have mounted Pelion upon Ossa in a zeal that outruns discretion. That is far from the truth; for years I have lived in Europe and have frequently travelled through so-called Catholic countries. Undoubtedly there are parts of Europe where faith is very deep and the Church governs life from the cradle to the grave: but they are essentially small patches compared to a great country like America; and they are comparatively free from the seductions inseparable from the American way of life.

If I am accused of ignoring the bad Catholics of America, of soft-pedaling the loss of faith among so many who ought to be fervent children of the Church, of drawing no distinction between the materialism of the household and those who are not of it, of obscuring the fact that there are numerous Irish names in the South which ought to indicate membership of the Church and yet do not, my reply is that America has less of all this to offer than other countries; and that a visitor has a better chance of viewing the overall picture correctly than the permanent resident.

VALUE OF THE AMERICAN PRIEST

Now I am not discussing the Church in the USA; if I have dwelt upon it, its vigour, its hold on the loyalty of its adherents, its wide interests, its forward-looking programme, it is just because I consider the American priest the key to the situation. I do not refer to the American diocesan clergy only; nor do I exclude the flourishing religious orders, with their disciplined corporate life.

I have had excellent opportunities for observing both; for several months I was the guest at a Passionist monastery, which was in charge of a large parish, an excellent Retreat House and works too numerous to mention; frequently I spent days at Jesuit colleges and houses of study; again and again my work took me to parish houses from Chicago to Boston, from St. Louis to Baltimore. Though I made dear friends among the laity in the USA, my days were passed almost exclusively with the clergy, as is to be expected; and as my experience grew, so did my recognition of the value of the American priest, his devotedness, his strong sense of duty, his closeness to his people, his charity, his good humour.

The priests I came across in America were of a piece: their very frankness precluded any suspicion of pretence; they were priests, men of God wholly and entirely, and so far from assuming the sanctimoniousness of a Chadband, several of them wore an air of carelessness that was disarming. It was when you pierced that aura of carelessness that you came to apprehend the character that lay behind it. I am not suggesting that the aura was artificial; in most cases it was natural, born of a "This is a free country, isn't it," attitude; but I do say that the superficial observer may easily take it for a lack of depth, of solidity, of strength.

I am not indulging in an apotheosis: these priests were very human, they lost their tempers, became impatient with me, and gave me the flat of their tongues, though such occurrences were rare; but they were the most charming, forgiving, generous friends a man can hope to meet this side of heaven, and if my memories of my months in the States are rich and succulent, it is because of the priests in America who gave me their time and their confidence, their service and their affection.

CREATURE COMFORTS

Against the American priest it is argued that he is too well off, and that a man with so much money cannot have a spiritual outlook. I have lived in close contact with secular priests, who for all their generosity to me, had not a cent at the end of each month; and I dare say my experience is not exceptional.

That the American priest in general lives in greater comfort than

priests in other countries it would be foolish to deny; sometimes too much money is spent on the parochial house; but this does not prevent him from being on call till far into the night, from leaving his room when the bell rang, from being on the trot during his hours of duty. The pace of life does not allow the priest much repose during his waking hours; the front door bell rings every few minutes, and the telephone is used all day long. (In one house the telephone stopped a few minutes before midnight).

There is a variety in the day of an American priest which others would envy: school work, marriage cases, hospital calls, social uplift, regular visiting; and if there is nothing else there are always converts to be instructed. It is these ubiquitous classes of converts, to be found in every parish I visited, that marks the tempo of priestly zeal in America. Bishop Fulton Sheen asked me to speak to his converts in New York; and in Cleveland I recited the Haily Mary in Hindustani before a group of Bishop Begin's converts, whose eyes were popping out of their heads as they realised, perhaps for the first time, the universality of the Catholic Church. For the prospective convert in the USA, the sight of an Indian Bishop is a tonic, opening up vistas never suspected of and clinching arguments and concepts which so far had only been theoretical.

I am not denying that to a priest the possession of money can be dangerous; that has been the history of the Church, which has learned by sad experience that the edge of poverty is the safest path for priests. I am not denying either that in the USA, the possession of money does lead priests sometimes to indulge in recreations that are unpriestly. Nor do I wish to conceal or disguise that terrible proof of human frailty—"shepherds in the mist" as they have poetically been termed—who have abandoned the altar for a human mess of pottage; how far money has been the initium dolorum I am in no position to say. But, so far at least, I do not believe that the proportion is more than in any other country.

ANTI-CLERICALISM

Despite the traditions that many of the immigrants brought with them, and despite the temptations endemic in American life, anti-clericalism has not as yet raised its ugly head in America; and one reason for this phenomenon must be the closeness of the American priest to his people and his obvious zeal for their welfare, spiritual and material. The American priest does not wait for souls, he goes after them; that is his greatest merit in my eyes.

So much in America happens after dinner and the hours from 6 to 10 p.m. are often the most useful for the American priest; and I have

seen priests, both regular and secular, sally forth during those hours in bitter weather in search of souls. In Europe, the sight of a Passionist at those hours of the night would cause a scandal; in the USA it is taken for granted, and how often on my return from a journey, I would meet a Passionist getting back to his Monastery a little before midnight, worn and weary.

THE AMERICAN HIERARCHY

It may be suggested that my remarks obliquely affect the American hierarchy, that by describing the priest as the key to the progress of the American Church, I am inevitably leaving the Bishop in the background. Not at all. Undoubtedly the Church in America has been and is fortunate in her prelates; but with all his zeal and enterprise and practical ingenuity, the Bishop relies on his priests for the execution of his plans and the realization of his ideals.

The first Archbishop of the USA, John Carroll of Baltimore can be described as a man after God's own heart; yet, that did not exempt him from suffering agonies of disappointment and frustration from the failure of some of the priests to respond to his directions. Given a zealous, devoted, intrepid clergy, the Bishop can lift himself on the wings of achievement; given a recalcitrant and indolent clergy, the Bishop can only eat his heart out in frustration.

Besides, I did not come to know the American Bishop as I came to know the American priest; beyond Bishop Fulton Sheen, whom I had met at Cambridge, England, when both of us were students, I had intimate contact with no member of the hierarchy. This is not to deny their kindness and hospitality; by most members of the hierarchy whose dioceses I visited, including two Cardinals, I was invited to a meal; but contact of that sort is ephemeral. One writes with ease and lucidity of what one knows best.

HEIR TO A NOBLE TRADITION

The American priest owes more than he suspects to his traditions; his predecessors of a generation or two were trained in a hard school, often having no settled home, being forced to cover vast tracts in bitter weather, building up a Catholic community out of the immigrant, by the very sweat of their exertions. Coming from a storm-tossed world, deprived of ballast and anchor, deprived of everything that makes a man, clinging to life by the skin of his teeth, the European emigrant called forth the finest qualities of the Catholic priest; and the present generation of American priests is heir to a noble tradition. In those hard days links were formed between priest and people which endure today. God grant that what He has joined may never be rent asunder.

The bane of all things human is their inadequacy; and much as I admire the American clergy, there are demands I would make of them.

TOO MUCH A CHURCH OF THE CLERGY

My first demand puts the accent on a defect in the American Church, not in the American priest; but the priest cannot shuffle off the responsibility because it is he who shapes the future of the Church. The American Church is too much a church of the clergy, too little of the laity; and this is a grave danger which can lead to innumerable evils, the most radical being a gulf between clergy and laity. I was agreeably surprised to find that in an article written for *Life* magazine, the noted Theologian, John Courtenay Murray, S.J. stresses the same point, which was obvious to me in my sojourn in the States.

Now I understand very well that it is only within living memory that the American Church has ceased to be the Church of the Immigrants; when Catholics have not struck their roots in the soil, it is ridiculous to expect of them the fruits that belong to maturity. So many aspects of the American Church would explain themselves if this fact were carefully borne in mind; what appears to the casual visitor the finished product, is still in process of formation and gestation. Besides, back home in their native countries, the immigrant priests had experiences which made them unfavourable to according the laity too much prominence in church affairs; the so-called Liffey school in Ireland is a case in point.

But whatever past history may tell us, the association of the laity in the Church today, a well trained laity, strong in faith and practice, enlightened and enterprising, is essential to spiritual health and well-being. The exigencies of modern life progressively restrict the province of the priest; there are avenues either closed to him or where his influence can be very little, and where the Catholic layman can accomplish what he cannot.

In the article referred to above, Fr. Murray would appear to confine the role of the Catholic layman to two areas, education and journalism. But the Church belongs to the layman as much as it does to the priest: why then should apostolic zeal be the monopoly of the priest, why should the layman not be given the opportunity of exercising his love for his Church, of displaying his zeal on her behalf, of voicing his faith and loyalty, not necessarily under the aegis of the clergy but in his own right?

I know that this requires careful preparation and training; but with her Universities and training-grounds, with her vigorous parochial life and her Catholic Action societies, can the American Church be said to lack the means of supplying the required formation? It

is not for me to suggest methods and techniques; that would need a close acquaintance with conditions which I do not possess. I can only stress what I believe to be a grave deficiency and leave the actual steps to the zeal and efficiency of the American clergy which have successfully overcome greater difficulties in the past.

ANTI-INTELLECTUALISM

My next grouse against the American clergy is that their intellectual output is too meagre. Grappling with the immigrant problem, the energies of the American priest in the last generation were too absorbed for devotion to anything else; but that flattering unction cannot be laid to their souls in this generation. With forty thousand priests in the USA, many of them engaged in teaching and lecturing, Catholic papers and reviews should never want for interesting, critical and learned articles, which should be really instructive; whereas most of the American Catholic weeklies are just newspapers, and the organs of opinion are few and far between.

Even on the secular side, I found this a terrible lack in America; where are the weeklies that can compare with the English "Economist" or "Spectator?" Can "Time" or "Newsweek" or "U.S. News and World Report" supply the deficiency? The question answers itself.

But one has a right to expect superior standards of the Catholic clergy anywhere, with their fine education and their rich traditions. Father Courtney Murray refers in his article to "anti-intellectualism" as being in part responsible for lack of Catholic influence; and in another article Father Hartnett writes "of the uncritical condemnation of intellectuals in some sections of the Catholic press."

One does not need to mention to a Catholic priest the injunction of St. Augustine "Love intelligence greatly"; one does not need to quote St. Anselm's "Fides quaerens intellectum." The whole education of the priest tends to imbue him with a deep respect for human reason, for its capacity for reaching truth, for the necessity of informing it and shaping it to judge the questions of the day. The priest who is anti-intellectual is false to the traditions of the Church; how is error to be combatted, how are false systems to be refuted, how are prejudices to be removed except by the exercise of the intellect in the service of truth?

And this is the province of the priest. It seems to me that there is a vast field open to the Catholic priest in the USA, where young men are shedding the old shibboleths and are anxious to learn the truth. One must not be content with the convert that comes to the door of the parochial house; one must go into the high ways and byways and compel them to enter; but how is this possible except

by means of the written word?

Some time ago I read in an American Catholic paper—I cannot recall the paper—of the fourteen books by Catholic authors which had the greatest vogue during the previous year; and thirteen of them had been written by Europeans. This is a position which the Catholic priest in America must find intolerable and must set himself to rectify. "Labia sacerdotum tenent scientiam," says the Scripture; and the priests of every country must prove the truth of it.

PAUCITY OF MISSIONARY VOCATIONS

My last grouse must be carefully explained before I put it in words. At least eighty percent of the funds spent by the Church on purely missionary work, come from the USA, and come in general not from the rich, but from the average hard-worked Catholic who has to pinch his cents in order to be generous. Such an example of generosity has been unequalled in the history of the Church.

On the other hand from 1912, when Bishop Walsh founded the Society of Maryknoll the eyes of young men and women in the USA have been turned towards the missions, and many have sought there the fulfillment of their ambitions. I regard the progress of the Maryknoll Societies, both priests and nuns, as phenomenal; within forty years, they have cast their net into remote corners of the world and their achievement has been notable.

Older religious orders, like the Jesuits, the Franciscans, the Capuchins have their own missions; and the younger missionary societies, too numerous to mention, have one after another set up house in the USA, and are enlisting American lads. I have not the latest figures, but I dare say some one thousand five hundred American priests are engaged in missionary labours.

With nuns the picture is different; since most of the Congregations are juris diocesani, there is much less chance of their going outside the country and Bishop Sheen once told me there were not a thousand American nuns in the mission field.

Now this is a factor that we must not lose sight of; a Church, and through the Church, a country is blessed in the proportion that she serves the Missions. This is a fact, solidly substantiated by many examples; and the USA cannot receive the special favour of God unless more of her sons and partic-

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ularly her daughters are prepared to embrace the sacrificial life that mission work demands.

Having lived in the USA myself, I am well aware what the sacrifice is; but I refuse to believe that American youth will shy away from that sacrifice. It is for the American priest to bring this home to his flock, chiefly the parish priests in large parishes, where vocations could be plentiful.

With their preoccupations, with their large financial committments, with their variegated programmes of work, parish priests in large parishes in the USA are tempted to become business executives; they speak of their complex parochial organization as a "plant" and this gives colour to the view. Such an attitude is utterly fatal to the priestly spirit; the danger can be counteracted by spiritual work, by the confessional, by teaching catechism, and by encouraging vocations.

It is here that the parish priest must find his metier, in directing the minds of the younger members of his flock to the countless souls outside the American continent who are awaiting their sacrifice and their ministrations. I cannot conceive of any greater achievement for an American parish priest, than to leave behind him, through the vocations he has steered towards the missions, a semen longaevum. Let it not be alleged that while politically she has abandoned isolationism, while on the one hand she is prepared to support the missions by her generosity, the USA is unwilling to help the forward march of the Church by the surrender of her children.

A POINT OF HONOR

Of the high esteem in which the priesthood is held in the USA, no other proof is required than the number of young men who move in a stream towards the seminaries and the clerical houses of studies every year. That esteem has been nourished and fostered by the present generation of American priests. God grant that the machinations of the evil one may never allow their shield to be tarnished.

HOW TO BE MISERABLE

Think about yourself! — Talk about yourself! — Use "I" as much as possible! — Mirror yourself continually in the opinion of others! — Listen greedily to what people say about you! — Expect to be appreciated! — Be on the lookout for a good time for yourself! — Shirk your duties if you can! — Do as little as possible for others! — Love yourself supremely! — Be selfish!—This recipe is guaranteed to be infallible one hundred per cent.

BRUNO HAGSPIEL, S.V.D.

A Highroad of Charity

JOHN C. SCHWARZ, S.J.

A Maryknoll missioner in Peru recently discovered one of the very young members of his flock deeply engrossed in that distinctly non-Peruvian publication, the Saturday Evening Post. The missioner was understandably puzzled. "Do you read English?" he inquired. After a pause for reflection the youngster replied, "Yes—but I do not understant it." The simple tale is just another instance of the limitless gift of a child for pulling the unexpected, until we realize that the same reply might now and again issue from the honest lips of a priest reading his daily Office from his Breviary.

Many a padre finds, one suspects, that his daily session with the centuries-old book of prayer becomes sometimes a problem in understanding but perhaps more often a problem in appreciation. Routine tends to flatten the interest and appreciation which father feels for his 'holy book.' But let us ask this question at the outset: Isn't one of the basic problems with the Breviary that we ourselves allow our motivation to sag, to become hopelessly vague and general? It seems so. Many a priest would find his Office a more meaningful experience if he were to become more consciously aware of the solid results which, *with a sharpened intention,* he can achieve daily with this high-powered instrument of prayer.

Father John Schwartz, ordained at West Baden College a year ago, has just been enrolled in the Graduate School of Education at Fordham.

SET UP A PRAYER-TARGET

Now, the Office, as all realize, is the official prayer of the Church; nevertheless, the individual remains free to choose his own daily (or, say, weekly) intention, to particularize his prayer-target. An effective way of making the daily intention in the Office more powerful and attractive is to single out one or another of those vast groups of fellow human beings who stand in

such dire need of spiritual assistance, yet cannot or at least do not pray for themselves.

Once a priest decides to select a particular intention for the day or the week—and perhaps, to simplify matters, jots these intentions down for a month or more in advance—he will discover an abundant menu from which he may select. How many millions there must be who live far from God, yet *never* pray for themselves, mere beggars who think themselves rich, starving men who think themselves strong, pitiful wanderers who think themselves home. Working through his nocturnes, through Lauds, the priest is working at this stupendous task which so urgently needs to be done. He is not only "saving the saved"; he is striking forth with giant strides into the dark, ominous slums of the spiritual world where Satan has holed up millions. By the simple, quiet tool of his Breviary, the priest mounts a bold offensive full of apostolic impact for Christ against areas where as a mere man, on foot, he can never go, and probably would never be accepted if indeed he were to go.

For instance: How many criminals do the prisons of the world hold in sullen, deadly boredom (witness the recent rash of bloody outbreaks in the prisons of our "advanced" society), and how many more criminals remain at large wholly dedicated to a life of sin in every form? Most of these no priest can reach—except by the powerful intention of his Office, in union with his morning Mass. How many men and women live in such a way that their very occupation is itself a continuing sin, at least materially? Will many of these hapless persons ever listen to a priest?

AIM AT HITTING ALL PEOPLE

With his Breviary the priest wields a hard-hitting weapon of prayer. But perhaps too often priests undertake this daily privilege and responsibility with no conscious intent beyond the routine fulfillment of an obligation. Prayer hardly has its full power when so weakly impelled.

What of the innumerable bedridden who lay puzzled and embittered by their affliction, lonely and isolated in soul, if not actually isolated in their surroundings? The priest knows these people exist, perhaps nearby. Christ too knows they exist, knows them by name, face by face, by heart. And as Christ's prayer and love go out to them, so should the daily prayer of the *alter Christus*. The priest however cannot get to these people in person, or at best only to a few of them; his parish, school, or other assignments add up to an all-too-full schedule now. But the daily Breviary, united with Christ in the Mass and focused down sharp in a particularized intention, can move swiftly and silently out to them at the mere direction of the priest.

One might say that in this manner the Office is fashioned into an instrument of apostolic compassion.

Current accounts tell of many such needy causes throughout the world which might well provide worthy intentions for priestly prayer: Allen Raymond's book on the tragic corruption along the New York docks (*Waterfront Priest*) where for decades decent men have been terrorized by mobsters; another photo-article depicting derelict Italian youngsters gambling and thieving, adrift early on hostile seas; a *Commonweal* author detailing a visit to the slums of an industrial metropolis where fellow human beings dwell in surroundings conducive to blight of soul as well as of brick and plaster. Are all these people saving their souls, mobsters hardened in crime, Italian beggar-boys, prisoners sentenced to family living in one room four floors up? The Church is not yet reaching most of these people although they are needy in the extreme. But today's Office can be air-mailed to them, stamped in Christ's name, and delivered in ways of which this world knows not.

DIFFICULT SHOTS MADE EASY

The catalogue of the needy seems without limit, being for that very reason something of a blur in our minds. But to particularize the intention of today's Office, e.g., "for the wretched poor most in need," or "for those who make their living by sin," supplies vivid motivation for the priest as well as, we may believe, a certain added impact to the prayer.

And the collapsed souls on Skid Row, the captive audience of Red China's millions, the innumerable priests and religious languishing in Communist prisons, the deranged in mental hospitals, the depressed and deluded millions of India, Russia, and elsewhere—all these intentions clamor for priestly prayer, in the Mass, yes, but also in the Office. Nor should we overlook the grey-flanneled executive on the 34th floor of the new glass-brick office tower, for in many a case the Dacron-clad may be those farthest from the priest, the ones most in need of all!

In his splendid book, *The Spiritual Life of the Priest,* the Irish Cistercian, Fr. Boylan, includes two extraordinarily practical essays on the Breviary. He observes:

> Let us reiterate clearly and forcibly: after the Sacrifice of the Mass, there is nothing a priest can do for souls so effectively as to recite the Divine Office in their name. . . . We should turn to the Office as to a most potent means of supplying for our own cheerfully recognized inadequacy to pray on behalf of our neighbor or to give glory to God.

BULL'S-EYE

True, the Office is often a duty with some difficulty involved, but

it seems only reasonable that a more particularized intention will impart to this duty an increased sense of purpose, render it more personally meaningful. A small note-paper, tucked in the front of the book, marked with the selected intention for the week or day, will make the good practice simple and workable.

In his renowned encyclical on the Priesthood, Pius XI clearly outlined the prayer-work of the priest on behalf of his fellow man in need, an outline into which the practice sketched above well fits:

> The priest is public and official intercessor of humanity before God; he has the duty and commission of offering to God in the name of the Church . . . this dutiful tribute of adoration and thus performs his necessary office of **interceding for humanity.** And never did humanity, in its afflictions, stand more in need of intercession and of the Divine help which it brings. Who can tell how many chastisements priestly prayer wards off from sinful mankind, how many blessings it brings down and secures?

The Breviary, then, can serve the priest as a great highroad of charity, an intensely modern super-expressway. How befitting that the priest, a man spiritually enriched, travel such a super-expressway to visit and assist the spiritually impoverished wherever they are to be found the whole world over.

MUSIC IN AMERICA

In a recent book with the above title (Doubleday, $2.75), Jacques Barzun, dean of the Graduate School at Columbia University, discovers that "in spite of our perennial croaking about America's neglect of the arts, this country spends more money for music than the entire rest of the world." He thinks that this growing love of music is a fine thing.

We agree. Just in case someone may think that Mr. Barzun overstates his case, here are some figures from a recent release by the American Music Conference (332 S. Michigan Ave., Chicago). There are now more than 1,100 U. S. symphony orchestras composed of community neighbors. Almost 28 million people play a musical instrument (there were 14 million in 1936). Ownership of musical instruments has boomed 67 per cent in 20 years; the dollar volume in sales has gone up fourfold since 1939. In 1947 some 2.5 million children were taking music lessons; now there are 8 million such youngsters.

One very important sidelight is the role musical organizations can play in helping to solve the problem of delinquency among the young. In Denver, for instance, a Junior Police Band was formed of boys from "problem" neighborhoods. More than 2,000 youngsters have been members; not one has ever appeared in court.

—AMERICA

About Pastors and Curates

Joseph A. Mastrangelo

I hardly believe I will be contradicted if I say that the Catholic priest in this changing world of ours is beset with many problems. And these problems are not all parochial. Because priests are human a great many of their problems are personal ones... such as the pastor-curate relationships, which will be theme of the random thoughts that follow.

It seems to me that this particular phase in the life of every parish priest should be faced squarely, analyzed thoroughly and objectively if Mother Church is to receive the full benefit of the great investment she has in every priest. Let us make no mistake about it: this is a real problem in the truest sense of the word. Regarding it, many of us have taken an ostrich-like attitude. Others have taken the lackadaiscal attitude that such problems left alone will work themselves out satisfactorily. Both perspectives are neither adult enough nor logical enough to satisfy the pastor who is "having trouble" with his curate and the curate who "cannot get along" with his pastor.

It seems to me that until pastors stop considering their curates as necessary evils to be tolerated, episcopal spies, fifth year theologians, glorified altar-boys, assistants to the parish secretary and the domestic help and someone who has only the right to Christian burial, there can never be peace and real cooperation behind rectory walls. Until pastors start considering assistant-pastors as just that—brother priests sent to them by the Bishop to help and assist them in the complex administration of a parish—there can never be the required and necessary teamwork that is a *conditio sine qua non* in running a parish efficiently and smoothly.

On reading this most pastors will howl: "Why do they always blame the pastor?" The truth of the matter

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Father Joseph Mastrangelo, a frequent contributor to these pages, has just been appointed pastor to Regina Coeli parish in Pittsburgh.

SUMMER PREACHING

Bishop J. M. Marling, Kansas City, Mo. writes: "There is no topic more important than Summer Preaching. Our Homiletic efforts are sufficiently curtailed without doing away with them altogether when the heat arrives. Personally I do not think that our good Catholic people wish to be deprived of the Word of God in any season."

Canon Law 1344 says that on "Sundays throughout the year it is the duty of the Pastor to preach the Word of God." Also the 3rd Plenary Council of Baltimore No. 216 says: "On every Sunday even during the summer season at all Masses attended by the faithful, the Gospel of the day should be read in the vernacular and instruction of at least 5 minutes should be given."

is that pastors are not always to blame. It is not a universal proposition that all curates are angels and saints. In point of fact, even those curates who are popularly thought of as angels and saints can be quite trying (to put it mildly) and they can (and do) cause havoc on a poor pastor's nerves and ulcers. No one will deny that there are curates who most assuredly should examine their consciences. There are pastors, God's real noblemen and priestly priests, who have been slandered, calumniated, vilified and much maligned by loose-talking, adolescent-minded, and warped-thinking curates. Not every pastor is a potential and likely candidate for some neuro-psychiatric ward, as some curates would have you believe. Not every pastor smells of brimstone and snorts fire with every breath. The curate who believes that he is always right and the pastor is always wrong is a fool of the first order. Fortunately, the priestling who thinks in this vein is not a very common creature. Many a curate will tell you how his wonderful and understanding pastor has saved him from spiritual disaster. Let's face it: the curate who does not respect his pastor as his immediate, legitimate superior and a brother priest who shoulders an incredibly heavy responsibility before God and man, is doomed to failure from the first day of his first appointment.

It must be remembered that whatever goes on in the rectory—directly or indirectly—affects the entire parish. Hence another practical aspect of the problem: scandal. Both pastors and curates have friends among their parishioners. Whenever the going gets rough in the rectory it is only human and natural for pastor and curate to turn to listening ears and sympathetic hearts to unburden themselves. Lines are drawn. Sides are taken. This sets off a chain of conversation that is not flattering to the supposed guilty party. The pastor's friends start criticizing the priestling in no uncertain terms. On their part, the curate's friends come to his assistance with uncomplimentary remarks about the "Boss." The innocent bystanders of the parish are caught in the middle, as the saying goes. They are

dumbfounded and in many cases really scandalized. They shake their heads sadly and unbelievingly and say: "But they're both priests."

In many European countries the pastor does not live in the same residence with his curate or curates. (I wonder: would this be a partial solution to the problem?) Intra nos, the pastor who does not live in the same rectory with his curate or curates is the exception rather than the rule. Living in such close quarters it is inevitable that little irritations and misunderstandings should arise. This, of itself, is part and parcel of human nature, but the tragedy of it is that these minor irritations and misunderstandings assume such elephantine proportions that living under the same roof becomes unbearable to all parties involved.

Essentially there is no difference between pastor and curate. Both are validly ordained priests of the Catholic Church whose main aim in life is the "cura animarum." There are, however, the accidental differences of age and position, but certainly neither age nor position should create an unbridgeable gap between two educated and intelligent men who are the Anointed Ones of God, the Ambassadors of the Crucified Christ. These accidental differences can (and do) create barriers but one would believe that true Christian brotherliness would surmount them. It's such a shame that in many cases it does not.

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With A Smile

CHAPLAIN

"How nice," Sister said, "to have a younger man sent us as chaplain, one in good health and able to get around without too much trouble."

At first inclined to be resentful of my having been sent as chaplain to a hospital, because I'd fallen victim to the delusion foisted on the mob that only older and sicker men should be given berths as hospital chaplains, I must admit my harbored prejudice had taken a rude jolt in the little over a week I'd been handling the chores of a hospital chaplain.

Oddly enough, I found myself in full agreement with the sentiment expressed by the good Sister.

At any rate, a hospital chaplain demands young legs—and these are standard equipment only amongst the younger clerics. A bad heart is sorry equipage for the walking around the chaplain must do, that is, if he be conscientious in the performance of his duties.

Sure, as with any other job, it can become a loafer's paradise. But a man must live with himself and an uneasy conscience is no welcome bedfellow.

DEVOTION TO DUTY

Like the doctors and nurses and medical aids with whom he works, the chaplain must have a genuine love of people and a good "bedside manner." Without the one, the other becomes impossible of attainment. Yet, if you love people, everything else follows quite naturally.

I love people. Which, perhaps, accounts for the fact that I seem to be doing well on this job. After all, if people know you love them and are interested in their welfare, they just naturally respond in kind. Or, as St. John of the Cross expresses it, "Love is repaid by love alone."

An easy familiarity with people—one which does not compromise principle and manages to retain the essential dignity the priesthood must never lose and the priest must never be without—is a sure aid in the apostolate.

HUMOR IS AN ASSET

I can never repeat too much the importance of a sense of humor, an ability to speak perhaps unpleasant

truths and make them palatable. This same gift enables a man to transform frowns into smiles.

The contagion of despair fades in the face of a smile which springs from the heart. And such smiles are sprung by the wise employment of a God-given sense of humor.

This sense of humor can be cultivated.

Do not mistake my meaning. I do not mean to imply that the chaplain must demean himself or lose his dignity. He is a priest, another Christ, a fact he must never allow himself to forget.

But who pictures a solemn-faced Christ in his mind's eye?

Can you honestly say you believe Christ was what we might call a "stuffed shirt?"

Do not the facts disprove even the shadow of such a thought? After all, do children come to men and women who are unable or unwilling to smile? Of course not.

A smile is a magnet. It attracts people as honey draws flies.

Scripture records that Christ wept twice—at the grave of Lazarus and over Jerusalem "who killeth the prophets"—but makes no mention His ever having smiled. Not directly, that is.

But, after all, would the children, His beloved "little ones," have clustered about him so if He did not unbend?

Chesterton, the famous British convert and author, says that he believes that God has reserved one of His perfections for Heaven, claiming it is too large for earth, too wondrous for man here and now to behold, and it is His sense of humor or wit.

But the smile, I feel certain, was never hidden but very much in evidence during Our Lord's sojourn on earth.

COMPASSIONATE SYMPATHY

"How nice," I think, seated at my typewriter, "that those in authority seem to be following the thinking of the Church so closely by following in her steps, employing change where change leads to improve-

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ment, retaining the old but not disregarding the new."

In hospital chaplaincies, too, this is becoming evident.

Yes, I agree. Does a doctor have to be sick himself to minister to the sick? Well, then, neither ought a priest be sick. True, it does deepen his sympathy for the sufferers, allies him with them in a very real sense by making him more keenly aware of their needs and how best to supply them. Another factor involved is that one who knows what it means to be sick learns *how not to be obvious!*

This is of real importance. Nobody will deny it. But it can be learned from the sidelines, even though best learned by personal experience.

There are definite advantages to being sick oneself, but there are definite disadvantages too. Among them are: short-windedness, occupational exhaustion, a lessening, possibly, of the sense of humor so necessary—from the natural viewpoint—to success in the work as hospital chaplain.

USE OF THE NATURAL GIFTS

Naturally, God's Grace must be counted upon. However, this does not mean we must ignore the natural qualities which can and do assist us in achieving things of supernatural quality.

To save souls, one cannot ignore needs, whether they be physical or mental. Psychologically, one who is able to laugh at himself, one who knows what it means to suffer—especially, if he has experienced it himself, but also if he has come into contact with it, say, in time of war—can, naturally speaking, accomplish a great deal more than someone who is not blessed (or cursed) in such a fashion. True, with God's Grace, one lacking these gifts can accomplish even more—since, after all, God thus manages to do most of the work.

Yet, just as Grace does not destroy but perfects nature, so too, we must use all of the natural means available to us in order to "go about doing good." By "we," I mean the "other Christ's," whose feet Christ employs in the apostolate of suffering—and suffering, remember, is the surest path to real sanctity—and by whose mouths Christ pours forth words of blessing, strength, and comfort.

And, surely, Christ must have smiled frequently while on earth. Be the lips He smiles with. Love with a light-heartedness mirrored upon your face, as did Christ.

"You are my voice; I do not say that you make my voice heard, but that you are really my voice itself; for few indeed would be the number of the children of the Common Father who could learn my wishes and thoughts without the aid of the Catholic Press."

—Pope Pius XI

Apostolate of the Parish Press

Joseph Smith

Most parishes have some kind of periodic publications. These range from simple announcements to pocket-size bulletins, and in a few cases to the size of a regular magazine.

In the greater number of cases the "Parish Bulletin" or "Parish Calendar," as they are commonly called, consist only in a few notices about Mass schedules, and the names of donors or contributors to the collections.

Usually, the format is unattractive and unimaginative, the print is small, and the contents almost infantile. Consequently, if the reader does take the pain to peruse it, he is interested only in seeing his name for a collection—and to see how much his neighbor gives!

Since in nearly all cases the bulletin is freely distributed and at least taken out of church, are we not losing an excellent opportunity to supplement our teaching from the pulpit and class-room? In short, are we not overlooking an obvious instrument for the Apostolate of the Press?

Father Joseph Smith is chaplain of the Sacred Heart Hospital in Chester, Pa.

A CHANGE OF POLICY

Is there any serious reason why the publication of a good size parish could not be edited by one of the local clergy, with interesting editorials that interpret and present even current events perhaps to the mentality and vocabulary of the parishioners? Oh, we don't mean platitudes too often found in newspaper editorials—but articles with a flare and punch so that Faith is shown for what it actually is—a living entity?

Besides, there could be a serial in story fashion, unfolding each month some specific doctrines in logical order. Make it somewhat of an agency for a bit of "adult religious education" as stressed by Pope Pius XII.

Experience has shown that publication of altar boys' appointments, their ratings and activities, the school's honor roll—all help to stimulate not only those concerned

but an increased interest from a community or parochial viewpoint. Furthermore, the occasional publication of excellent compositions from the children will help to develop literary talent and at the same time to "capture" the parents-readers!

PARISH RESPONSE

Every parish has some laymen who could be groomed into fairly good writers by allowing them to take a column on the sports of the parish and various societies. In this way some men could become agents for public relations and relieve the parish priest of some of his burdens.

On the financial side an increase in advertisement will result. Larger and better notices will be had as competent business men in the neighborhood become conscious of the commercial value of a magazine being read and talked about by hundreds of people in the community.

In turn the circulation will increase, more non-Catholics will start to read some of the articles, and you will have a source of potential converts, or at least prejudices will be broken down and mitigated.

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In What Sense Is the Mass Public and Social?

FERDINAND C. FALQUE

ACCORDING to *Mediator Dei*, the Mass is not a private act of religious worship but rather of its nature a public action in the name of Christ and the Church and performed according to the regulations of the Church in response to Christ's command, "Do this in memory of Me." It is not primarily a social gathering of the faithful to enjoy the banquet of the Lord since a general Communion is not required either for validity or for liceity of sacrifice.

Nor is the Mass public and social in the sense that all the people help the priest in the essential act of consecration. The people, however, do offer themselves spiritually and share in the fruits of the Mass. Hence the essential sacrificial action is strictly a priestly one. The human instrumental priests at altars all over the world are united with the Principal High Priest Jesus Christ, in whose name the human ordained priests pronounce the words of consecration and by whose power (Christ's) transubstantiation takes place. All the faithful all over the world can by their intention and by the fact of membership in the Mystical Body share in the *general* fruits of the Mass. Those who actually attend, the servers and choir and especially the donor of the stipend for whom the Mass is applied in particular—these together with the celebrating priest share also in the so-called *special* fruits of the Mass. The reception of Holy Communion with the priest likewise integrates the faithful with Christ their Head in a far more complete way than by mere attendance at Mass and merely offering of oneself. In fact the reception of Communion completes and perfects one's self-oblation.

What then does Pope Pius XII mean when in number 96 of *Mediator Dei* (A.A.S. vol. 39, p. 557) he speaks of the Mass as having a public and social character? We might say the sacrifice is religious-

U. S. RELIGIOUS 17.4 PER CENT OF TOTAL RELIGIOUS OF WORLD

The United States with 7.1 per cent of the world's Catholic population has 17.4 per cent of the world's religious, statistics in Catholic Life, published in Paris, state. The religious communities of men have 180,443 members in 17,922 houses, and there are 886,259 Sisters in 72,342 convents. Since the first religious community in the sixth century, there have been 7,786,476 priests and Brothers, of whom 4,048,148, or more than half, have been Benedictines. There have been 990.445 Cistercians; 823,426 Franciscans; 532,536 Conventuals; 392,830 Augustinians; 297,088 Capuchins; 203,928 Jesuits and 192,568 Dominicans. More than 16 million boys and girls are being educated now in more than 140,000 Catholic schools, and nearly 10 million people are being aided by 30,649 Catholic welfare institutions.

social. The Holy Father is viewing the Mass as a public liturgical function regardless of how many or how few attend and irrespective of how many or how few actually receive Communion. Here there is question of the sacrifice of the Mass in its larger aspects, namely as the unique Priestly Sacrifice of the unique Mystical Body of Christ. He writes, "Sacrificium semper et ubique, itemque necessario ac suapte natura, publico et sociali munere fruitur." This difficult text is not rendered with fine precision by the N.C.W.C. English version, "essentially public and social." The Pope does not say "sacrificium essentialiter publicum et sociale" but rather "publico et sociali munere fruitur." We think a more precise and pointed translation would be, "The Sacrifice of the Mass always and everywhere of its own nature enjoys the prerogative of a public and social (liturgical) function." And the reason given by the Pontiff that the Mass is never completely and strictly private, is simply because the liturgical action of the Mystical Body of Christ is offered in the name of Christ by the priest at the altar and for the entire Church. Here we have in mind the general fruits shared by the whole Church. Hence regardless of attendance, the Mass is of its very nature social in this unique sense. We say unique because the Church offering the Mass is not an ordinary or merely civil, commercial or political social institution. It is the unique society of membership in Christ—a religious, priestly, society. Hence social in a unique sense. This conclusion is all the more obvious if with the Thomists and the majority of theologians we consider Christ Himself the Principal Priest actually offering Himself through the human instrumental priest.

This conclusion is also obvious from the Pope's own definition of the people's participation in the Mass and reception of Communion. The people do not co-offer in the sense that they help to consecrate the sacred species. Their co-offer-

ing is a spiritual one, because their participation in the priesthood of Christ is spiritual. They were indeed anointed in baptism and confirmation so as to be able to actively participate in the fruits of the Mass as well as offer themselves as "return" gifts to God. In a word the people attending Mass do not actively participate in the essential act of Consecration. Hence the term social and public in reference to Mass refers (it would appear) not to the essential act of consecration, which is the Act of Christ and the priest, but to the *public and social purpose, function and fruition* of the Mass. The fruits sanctify the members of the Mystical Body. They are religious, moral, social in character.

From the viewpoint of attendance and actual sharing in the special fruits of the Mass, it is Catholic teaching that the purpose of the Mass as a sacrifice, sacrament and liturgical function is to renew all society in Christ. The peace, good will, unity and solidarity of the Mystical Body of Christ will influence family and social relations even outside the membership of the Church. Hence the Mass has its religious and moral repercussions on all society. Hence the so-called social effects are in fact religious, moral and social.

Nowadays the Mass is attended by the masses. To the personal religious fruits are added the power of example, the hushed atmosphere of the house of God, the impact of song, ceremonies, High Mass Ritual and the common sharing in the Dialog Mass, the closer contact with the Celebrant by the use of the missal in the pews—all of which help to make the Mass and its fruits a living reality to take back home, to recall at the factory, to muse upon and ponder in the field. Thus a vitalized religious public worship is translated into daily social and family life.

TV, RADIO, MOVIES vs. READING

There are Jeremiahs, of whom I am not one, who believe that the new forms of visual and auditory communication have doomed the book; that their influence, combined with the economic difficulties of book production and distribution, will cause it to play a diminishing part in our lives. Its future seems to me difficult but safe; difficult for the reasons I have mentioned, safe because reading rests upon a form of communication for which there is no adequate substitute. There are several reasons why this is so; the weightiest, perhaps, lies in the fact that it is the only form of communication over which we have complete command. It may be enjoyed at any time and at a tempo of our own making; we can pause over the picture or the problem it sets before us as often and as long as we like. Repetition, too, is in our hands. These advantages, so much taken for granted that we do not think of them, are lost to us in the movie, the radio, and television. There we are reduced to the role of passive recipients; we take what is given us on the terms of the medium itself; we cannot make our own.

—J. Donald Adams *in The New York Times*

Marital Rights of the Sinfully Sterilized

William F. Allen, J.C.D.

What attitude should be taken toward a penitent, man or woman, who has deliberately submitted to an operation for the purpose of being made sterile? What about future marital relations? What about the obligation of restoring fertility through a second operation?

This case is by no means a rare thing today. In matrimonial tribunals this query is often received as part of a marriage difficulty. We must assert that the crime committed in making oneself sterile is a heinous one and has been thus considered from antiquity, even amongst the pagans. Man, in this sinful act, was always looked upon as intruding upon the most sacred function in a personal and social sense.

What about future marital relations—are they permitted to the self-made sterile? We must distinguish between the male and the female.

As to the male who has submitted to double vasectomy, Moralists are not of one opinion as to whether he should be considered *impotent* in a canonical sense or not. The weight of opinion is in favor of a *negative* answer. And Jorio in the latest edition of his moral theology text tells us that the Holy See, often interrogated on the point, has, as yet, given no answer for or against the existence of the impediment.

For the man already married, it would seem that marital relations are licit and this, in view of the doubt on the subject and also from the fact that he can fulfill the secondary ends of marriage. The husband's acquired right in justice to intercourse cannot be validly denied on a doubtful basis. The vasectomized are capable of coition but they do lack testicular secretions. However, they have internal secretions, which are sexually stimulating and which come from the seminal vesicles, the prostate, the gland of Littre and the bulbo-urethral glands. The point in dispute revolves around whether all these constitute or satisfy the require-

(The above article was founded on the splendid paper of Rev. John J. Clifford, S.J., entitled "Marital Rights of the Sinfully Sterilized," in *Theological Studies*, June 1944, p. 141).

ment of *verum semen*. Those who deny that these constitute verum semen insist that the vasectomized are impotent. Those who see these internal secretions as the minimum of verum semen, cast a doubt upon the existence of the impediment. The jurisprudence of the Rota would seem to favor the affirmative response since in a decision of 1944 (dec. XLIX, p. 561, Sententiae Rotales) the Rota did declare that "unicus liquor qui compositus est ad generationem et *in testiculis* elaboratus" must be considered as a substantial part of the "copula de se apta ad generationem." The conclusion must be: marital relations after double vasectomy are licit because of the doubt on its equivalency with impotency among moral theologians. Also, marriage, at the present time, cannot be denied to such individuals since the Holy See has given no authoritative decision on the matter.

Should the confessor impose restoration of fertility on the male who has had both seminal canals severed? It would seem that the obligation cannot be imposed since the operation is extremely delicate, and its success is highly doubtful in renewing fertility and thus the operation would have to be considered as an *extraordinary* means of attaining a desired goal and hardly to be imposed morally speaking.

Many ask if the sin of self-mutilation in these cases can be so easily forgiven. They insist that the effects of the sin are so prolonged into the future, that it should be more difficult of absolution. To appraise rightly self-willed mutilation insofar as consequent sterility is concerned, we must recall the theological distinction between *sin* and the *effects of sin*. Theologians have always reminded us that the three steps in the diagnosis of sin are: the mind and will to commit the sin, the external act of sinning, and finally, the effects of that act. The common opinion of moral theologians is that the *effects* of the act are not sins or sinful, since *in the penitent*, they are purely physical or material and in no way under the control of his will. They proceed from a cause which has been placed and cannot be removed. The penitent has revoked the act of the will to sin. He cannot remedy the effects since, in most instances, they are beyond his control, physically or morally speaking. (cf. Marc-Jesterman, Institutiones Morales, II, n. 1692 ed. 5).

The latter deduction is made patent by the consideration of various hypotheses. Thus, the vasectomized sinned in submitting to the operation but the consequent sterility is an effect of that sin. Once he repents of his sin, the effects of the sin are beyond his control since he cannot remedy the situation by any ordinary means and to the extraordinary he is not held. He, therefore, should not be punished for something over which he is powerless. Thus he may avail himself of his marital rights; he may be absolved; he is not held responsible morally for the effects of his sinful act.

What of the husband who forced his wife unwittingly to be sterilized? May he avail himself of his marital rights or must he first re-

quest his wife to remedy the sterility by submitting to a second operation? The husband repents of his sinful act. The effect of his act, namely, sterility (and its remedy) is no longer under his control. It will depend upon the free choice of the spouse. If she refuses, then the husband is powerless. The *effects* of his sin are no longer imputable to him since he is *penitent* and has withdrawn the evil will-act. He may, then, resume marital relations for the fulfillment of the secondary ends of marriage.

What of the spouse who has had herself rendered sterile? Must she reveal this to her husband? It would seem that before the marriage, and even after the marriage, the sterile condition of the wife should be made known to the husband. This could be required, it would seem, from justice, or at least from charity, since such a condition could easily make for great unhappiness in a marriage. If the spouse has been rendered sterile in such a way that there is *no remedy* for the situation, then, when she repents of her sin, she must be absolved and may resume natural marital relations. The effect, the prolonging of the sterility, is now outside the control of her will, and she has no power over it, and hence, no responsibility.

If the sterility *can be remedied,* must she submit to such an operation? Some theologians would answer that if such an operation would lead to a morally-certain successful outcome without grave danger to the victim, then the person should submit to it. However, Jorio among the moderns, and all the older theologians, looked upon an abdominal operation as an *extroadinary* means, and therefore, not to be imposed in any case. Therefore, even if the spouse had sinfully made herself sterile, it would seem that according to a well-established opinion, there could be no moral obligation imposed as to a remedial operation. It has been the considered opinion of experts that such abdominal operations in the case of remedial surgery for sterility are not too promising as to successful outcome.

In concluding, let us restate: once the penitent has withdrawn his will-act to sin, the effects of this act are no longer imputable to him, and are not sins since they are no longer under the control of his will. For such effects he cannot be punished and absolution cannot be denied him. If, as in our case of self-inflicted mutilation in the form of rendering oneself sterile, there might be a remedy to the sinful situation, the penitent should make restitution only when this can be done through ordinary means and with a moral certitude of successful outcome. It would seem that for the male, little or no hope of the latter is held among medical men and for the female, the degree of success is low and the operation in itself is considered serious. Since the vasectomized (even though this is open to dispute) can fulfill the requirements of coition according to a well-founded opinion, marriage cannot be denied them, nor can they be deprived of their marital rights. The same must be said of the spouse who possesses the vagina intact.

quid in casu?

By Rev. William F. Allen, J.C.D.

These two questions stem from the directive letter that serves as an introduction to the new "Collectio Rituum." a) The first is concerned with the language to be used when administering the Sacraments. Every time it mentions the vernacular, it specifies English. In a National Parish, may we use the vernacular suitable for our parish? b) The second difficulty is concerned with the giving of the Nuptial Blessing within the Mass. From the reading of the letter at 2, (c) it seems that we cannot give the Nuptial Blessing in English intra Missam but only extra Missam. Am I right?

a) Since the *Collectio Rituum* was edited for the United States and the language of the country is English, it is not surprising that the Ritual names that language exclusively. It is the ONLY one approved of for the administration of the Sacraments outside of the traditional Latin for the United States. If anyone should wish to use another modern language, the permission of the Ordinary of the place would have to be obtained and I think he would have to petition the Sacred Congregation of Rites. A similar Ritual has been approved for France and Canada (I believe) in French but its usage was restricted to those countries. For a definite answer, consult your Ordinary: he must start the wheels in motion for a favorable reply.

b) No, you are not correct. On page VI, in the letter you cite, under (D) the celebration of marriage is treated and it reads "...in celebratione Matrimonii, lingua anglica sacerdos uti potest ad OMNIA, praeter benedictionem anuli et formulam 'Ego coniugo vos' ..." The words ad OMNIA certainly make it clear that the Nuptial Blessing is not excluded; is it not part of the Marriage Service? Furthermore, a better rule to remember in the use of the New Ritual is found in the 'Praenotanda.' Toward the bottom of the page we read that if the English version is placed side by side with the Latin version of the prayer, rite, etc.—then one may use the English version ALONE and it will suffice for the rite. If the Latin alone is given in the text, and the English translation is found at the bottom of the page, then the minister *MUST* use the Latin and he may give the English translation of the Latin before or after he uses the Latin. From this we deduce the essential nature of the use of Latin when

prescribed. Authors note that if we disregard this prescription of the *Collectio* we risk the invalidity of our act according to Canon 1148 n. 2. Thus, on page 119, the Nuptial Blessing is given both in Latin and in English side by side. We have our choice of either one and only one language is obligatory. Whereas for the anointings on page 71, we find the Latin alone in the text—we MUST use Latin for them but the translation is found at the bottom of the page and we MAY use it before or after the Latin prayers.

Does a doctor who performs a craniotomy on a live fetus incur the penalty of abortion?

No, he would be guilty of homicide. (cf. Canon 2354 n. I.)

Is the sincerity of the marriage couple an essential element in the dispensation whether in 'Mixtis' or in Disparity of Worship dispensations?

I know that some dioceses have called attention to those in parish work of the *essential* nature of *sincerity* in the promises to be made by couples wishing to contract a marriage with persons of another faith or unbaptized. The Roman Rota in the past five years has declared at least four marriages invalid because of insincerity in the promises for a dispensation in disparity of worship. Up until now we have stressed the moral certitude in the Bishop's mind. Once he presumed he had moral certitude about the fulfillment of the promises we considered the burden lifted from our shoulders and the dispensation valid. From now on we must stress not only the moral certitude in the mind of the one dispensing, but "mindful of the intent of the legislator" says the Rota, "not so much is to be stressed a state of mind but rather the basis for that state of mind, namely, the 'cumulus rationum et argumentorum' from which it may be concluded in the external forum that the promissor acknowledges his obligation to fulfill the conditiones and manifests his firm purpose of satisfying that obligation." Which means that the pastor or the priest, who instructs the parties to a mixed marriage, must from many sources ascertain whether he is certain of the sincerity of the parties making the promises. After all the Bishop depends upon his recommendation. Anything amiss in the attitude of the parties should be noted on their pre-nuptial investigation sheet for future reference and be referred to the Ordinary with the application for the dispensation. This may be of immense value in case of a contested marriage some day.

I know that some priests explain the ceremony of Baptism as they go along. Would you say that this is permissible?

We are told that in 1879, decree 3496, ad 2, that the Sacred Congregation of Rites forbade such a practice in the Baptism of adults and counselled rather that someone else do the explanation and that the minister of the Sacrament keep his attention on the rite performed. In the new *Collectio Rituum,* the ceremonies that must be

performed in Latin are accompanied by an English translation which may be given immediately before the Latin ceremony, or immediately afterwards and this should be sufficient as an explanation of what is being done.

Recently I was told by a younger priest that I was wrong and out of order in mentally making the ejaculatory prayer 'My Lord and my God' at the elevation of the Host in my own Mass. Is this true?

While this practice is not to be encouraged as liturgically sound, there is nothing sinful or too reprehensible about it since the prayer is really not an addition to the rubrics nor does it interfere with the rubrics, for the celebrant is not held to anything specific by the rubrics while he elevates the consecrated Host. The moment is free to him mentally and he may use it for prayer providing he does not make it audibly. (cf. Cappello, *De Eucharistia,* n. 817 n. 5.)

For some reason or other I did not get some of the accusations of the penitent and knowing him to be hard of hearing, I did not feel justified in asking him to repeat them. Was the absolution valid? Was his confession integral?

Yes, the absolution was valid and the sins forgiven, those heard and those not heard by the confessor. The only matter for concern might be in the line of restitution, were this involved: but, happily this would be a rare occurrence. Since the penitent was totally unaware of the mishap, on the part of the confessor, you did well not to interrogate him. The integrity of his confession cannot be questioned, from his part. Vermeersch states 'ut confessarius peccata valide absolvat, sufficit ut ea saltem sub confusa peccati ratione cognoscat . . . et necesse non est ut de omnibus judicet utrum necne sint peccata. . .' (p. 450, *De Poenit.*) And Jorio agrees 'ex parte confessarii intervenit saltem cognitio peccatorum sub ratione confusa peccati, quod materiam sacramenti sufficit.' (Vol. III, p. 344.) Jorio adds that if the penitent were in bad faith and had chosen expressly a confessor who could not understand or might not understand, then the integrity of his confession would be lacking as well as the proper disposition of soul for absolution and invalidity might well be the consequence.

I have a certain knowledge that former parishioners were invalidly married by a confrere. The couple is living together happily and have two children. They do not suspect anything is wrong coram Ecclesia with their marriage except that they marvel that one priest could do so easily what another (myself) found impossible! Have I any obligation?

The couple is in good faith. From what you say the marriage is impossible coram Ecclesia according to law. If you notify them of the invalidity, they probably will not believe you anyhow. If you notify

diocesan authorities and they insist on the officiant of the marriage rectifying his faux pas, most probably they will not separate but will live in formal sin. In such a hypothesis, I think the common principle in Moral Theology applies which denies any obligation of warning the culpable ones since there is no hope of any good results, and there is positive danger of greater evil resulting namely, formal sin and scandal and loss of faith, etc. In a word, the lesser of two evils must be chosen all circumstances prudently considered. Some day, if the pseudo-marriage does break up, then, your opinion as to the validity de facto might be tested to the advantage of the couple and to their souls. (cf. Jorio, III, p. 345.) We presume there is no public scandal.

Oftentimes, I encounter this: man and wife will confess one right after the other. From the confession of one, I will learn of a sin of the other but the latter will not confess that sin when his turn comes. May I absolve without asking explicitly as to the existence of the sin on his part?

The considered opinion of almost all theologians would have the confessor concede absolution in every such case when he only knows of the probable existence of the sin from the confession of another. Such a source is no source regardless of the use that might be made of it. The better authors would have the absolution given without condition also. We must add however that it is counselled that the confessor, with the utmost prudence and in a very general, routine way, attempt to question the penitent on the matter but without any insistence or avid zeal.

Let us add a word on the other hypothesis. Suppose that the confessor knows of the sin from another source, not from the confessional and yet the penitent makes no mention of it and even denies it. Then what? We must always believe the penitent either pro se or contra se. Following this dictum we might easily presume the penitent to have forgotten it, or to have confessed it already to another, or to have reasons why he should not confess it at present. In an extreme case, when the priest would be absolutely certain that the penitent has not forgotten it, or already confessed it, etc., and has not valid reasons for withholding it, then he could not absolve the penitent who would deny the sin. But in this matter the greatest of caution and prudence must be exercised. There might be present in the matter extenuating circumstances which might reduce the sin to nothing or from something serious to a venial sin—who knows? The confessor might do more good in giving a general ferverino on making a sincere, entire confession rather than insist on deep probing of the unwilling sinner.

It sometimes happens that a young boy, a non-Catholic, will come to Communion in our parish church. I know the boy and have spoken to him about this matter but he simply replies that he believes as Catholics do on the subject of Communion and likes

to receive with his Catholic friends. May I refuse to give him Communion publicly?

As hard as does seem, your duty obliges you to refuse the Sacraments to those who are not in good standing in the Church. The youngster certainly does not belong to the Church by choice. Since this fact is known, there could not be any scandal. In most instances, the people will understand and approve. The young man seems to be a good prospect for convert class. You should explain that you would like to have him associate with your Catholic boys, and even to play on their teams but that the law of the Church forbids you to give him Holy Communion.

In the query reference was made to another category as to the refusal at the Communion rail. We must never and cannot licitly refuse anyone at the Communion rail when such a refusal could be construed as a use or knowledge from the confessional. Even if a person should seek Communion secretly from us, we cannot refuse him on the grounds that we know from the confessional of his worthiness. Different would be the case of a PUBLIC sinner, one commonly known to live in sin or to be unworthy, from good sources, and not simply on hearsay evidence. Then Communion might be refused and should be. The youngster in the query could be placed in this category of public sinner since his membership in the non-Catholic denomination is of a public nature and commonly known as opposed to the Catholic Faith.

Who is competent in a Mixed Marriage? The pastor of the place in which the baptized non-Catholic resides, or the pastor of the Catholic party?

Many canonists think that since the Code has made no special provision for the marriage of baptized non-Catholics that they come under the general law of the Church and Canon 1097. This would make the pastor of the bride the lawful priest for assistance at the marriage.

Others maintain that the pastor of the non-Catholic has in virtue of the Code but a very general interest in non-Catholic parishioners and that this legal command does not suffice to furnish a basis for the right to assist at a marriage. The Code assigns the Judge of the domicile of the Catholic party as the competent one in matrimonial cases involving a non-Catholic. (Canon 1964.)

The more favored opinion would be that the pastor of the Catholic party has the right to assist at the Mixed Marriage. Custom, at least, in the United States favors this view. Cappello's opinion is to the contrary.

This will be too late for use this year but for the future will you please settle this question? Is it permissible for the faithful to ask for Blessed Ashes to be taken home to the sick or the aged who are not able to come to the Church to receive them?

This custom is not one peculiar to our own country. It seems that an Archbishop of Ceylon asked the Sacred Congregation about it a

good many years ago and received a very ambiguous reply. It did not wish to commit itself. The Blessed Ashes are a sacramental to be used by the faithful in a reverent manner according to the spirit of the Church. In taking them home there might be the danger of irreverence but this could be easily controlled by proper instruction. Pope Benedict XIV mentioned, in one of his Constitutions, that the blessed ashes were to be used in the manner prescribed by the Church. No commentator has used this Constitution as the basis of forbidding the above mentioned practice of distribution in the home by the faithful. We might conclude, with many others, that the custom may well be tolerated and does in no way stand censured by the Church.

What are the rules for the use of the biretta during the reading in the vernacular of the Gospel by the preacher at a High Mass and the celebrant of the Mass is seated for this and the announcements? Also, what to do when the name of Jesus is mentioned or the name of the Blessed Virgin occurs many times in the same text or sermon?

Father Lawrence O'Connell tells us that the celebrant at the bench should remove his biretta and bow his head during the reading of the Gospel. When the name of Jesus and the name of Mary and the name of the Saint whose feast is being celebrated that day occur, then, the priest removes the biretta for a moment, rests it upon his knee and then replaces it. This is done only for the first mention of the names. Thereafter, the celebrant will bow his head (with the biretta on) in a marked degree for the name of Jesus, and in a slight degree for the other names.

Recently there appeared a severe criticism of the movement for decency in dress for women. 'Marylike' dresses are marked as such and in some places pressure is put on retailers to furnish such dresses. What general rules would be followed by both priest and people in this regard if such dresses cannot be obtained? Our young people still insist that they must follow a certain degree of modernity in style.

The article in question had a point. It decried pressure-tactics and advocated, not morality by the inch and the texture of the cloth but rather, morality by the good stamina from within the children themselves who would thus by word and example shame the extremes in fashion without making themselves odious or setting themselves up as censors in a realm where custom and environment have so large a part to play.

Fashions are so difficult of judgment! We did read a while back three good rules whereby to judge fashions in regard to sin.

First: Evil must be attributed to the one who would deliberately seek to arouse sinful passion in others by dress.

Secondly: In our country, to expose intimate parts of the body or dress in such a way as to call attention to such parts in an undue manner, would be sinful. (Remark:

in our country since in other cultures this would not be of any import—other cultures have been so formed as to consider the exposure of such parts as normal and moral.)

Thirdly: Any marked exposure of parts of the body usually covered in our society would constitute an occasion of sin, and thus would be morally wrong for the person responsible.

It would therefore be possible that a woman follow the mode of the day, and keep herself from going to an extreme in so doing, and thus remain well within the domain of good moral conduct even though not fulfilling all the requirements of the virtue of modesty. The command would be fulfilled, the counsel would be overlooked but circumstances of time and place might condone this non-observance of the counsel.

Woe to the priest that enters this domain of woman! He should rather preach moderation and good taste and Christian dignity of body and raiment than to enter the field with the yardstick or as the censor of what is or what is not sinful. I think a good point we overlook in evaluating the moral responsibility of woman is this: she is not easily aroused by sight (man to the contrary is extremly vulnerable thereby.) Hence, she may not see anything wrong in her mode of dress since it strikes no vibrant cord in her sensual make-up. Woman needs instruction as to her power of evil on man by dress and then, she needs Christian courage to comply reasonably with the weakness of man in her regard. When this point is well made, any decent girl who regularly attends Church will want to comply, of her own accord, without any duress from the altar.

I have heard it said that the Church is casting aside the meritorious value of suffering and encouraging the faithful to seek the ease of the world even in the spiritual realm. The point was made in discussing the recent utterances of the Holy Father on painless childbirth.

Let us remind the inquirer that the Holy Father had this to say "if the new technique spares her sufferings of childbirth, the mother may accept it without scruple of conscience; but she is *not obliged* to do so." Hence, the Church does not cast aside suffering as meritorious. Like Christ, the Church says, let him take it, if he has strength and courage enough to do so! Again, the Pope added "in the case of partial success or failure, she knows that suffering can be a source of good, if she (the Mother) bears it with God and in obedience to His Will." We must admire the equitable view of the Holy Father on the subject.

Did Almighty God intend childbirth to be in suffering? We have the Holy Father interpreting the words of Genesis 3:16, 'in pain shall you bring forth children.' "In inflicting this punishment on our first parents and their descendants, God did *not* wish to forbid and did *not* forbid men to seek after, and make use of, the riches of creation. To make progress step by step in culture; to make life in this world more bearable and better; to light-

en the burden of work and fatigue, pain, sickness, and death, in a word, to subdue the earth. . . one must not seek subterfuges for the words of Sacred Scriptures. They remain true in the sense intended and expressed by the Creator; namely, motherhood will give the mother much suffering to bear. In what precise manner did God conceive this chastisement and how will He carry it out? Sacred Scripture does not say." The point is: suffering in childbirth was NOT expressly inflicted on humanity, so we are not turning away from a burden put on us by God.

Lastly, what is the sane Christian acceptance of the entire matter? "For these reasons, when faced with scientific discovery of painless childbirth, the Christian is careful not to admire it unreservedly, and not to use it with exaggerated haste. He judges it in a positive manner, and with reflection, in the light of sane natural reason, and in the more vivid light of Faith and Love which emanate from God and from the Cross of Christ."

Who could answer more adequately the objection sent in? There are some for whom painless childbirth will be a boon since they could not stand that cross. Others may be able to voluntarily accept that cross. To each his gift in the Lord. Who said that Catholicism goes to extremes? As in the life of Christ, each of us can find his measure and still be of Christ!

How should the altar candles be lighted?

The Sacred Congregation has instructed us to light the candles on the epistle side first and start from the tabernacle or cross and proceed away from it. On the Gospel side the same order is to be maintained. In exstinguishing them, the reverse order is observed.

If exposition of the Blessed Sacrament follows the Mass of the day, must the oration in honor of the Blessed Sacrament be said at the Mass?

Yes. When the Blessed Sacrament is exposed for some public cause after the Mass, the oration must be added sub unica conclusione to the Mass of the day. The Votive of the Blessed Sacrament should be said, if possible.

Must the veil be placed before the Blessed Sacrament exposed, if there is a sermon?

The Sacred Congregation on May 10, 1849 declared this to be a universal custom. The same declaration was made in 1890. (Decree 3728) Some authors hold that if the sermon is on the Blessed Sacrament the veil need not be placed.

May any form of profession of Faith be used or is there a particular one for this country?

In the Addenda to the *Ritual*, p. 54, there is an official Profession of Faith which is excellent. It is printed in English. There is a particular one for use in the U.S. if one cares to avail himself of it.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

HUMAN RELATIONS

ASK various fallen away Catholics what it was that made them quit the Church, and many will tell you that some priest was the occasion. Either by what he said, or by what he did, this particular priest drove the person out of the Church. Granted that the faith of people must be weak when a gruff remark or some tactless bit of bungling makes them quit the Church. Still, it is most unfortunate if a priest discourages rather than encourages people in their faith. We priests ought to be ingenious in trying to get weak and careless Catholics to become fervent Catholics. Certainly we should be most careful lest our statements and actions antagonize anyone. Successful business firms place great emphasis on good public relations, and well might they do so. If they cannot win the good will of the public, they will not sell their product. No firm can afford to offend people, if it wants to prosper and thrive. Likewise we cannot expect the Church to win souls, if we who represent the Church are not likeable. We have to win friends before we can save souls. Good human relations are a must for the successful priest. We must please, we must give service, we must take the blame rather than put it on someone else. That is good business, and it is likewise good apostolic practice. Our knowledge of theology and canon law, necessary as it is, will not win souls to the Church, but our good human relations will. Pope Pius XII has been an outstandingly good public relations man for the Church. Well might we follow his leadership in this very important phase of our ministry. We must be careful lest we offend Catholics. We must likewise make a favorable impression on non-Catholics.

SCRIPTURE IN THE PARISH

THE priest who is well versed in Scripture has a tremendous advantage in his work for souls. He has powerful material on which to draw—to prove, to clarify, to illustrate. His sermons are meaty, his convert instructions are specific, his contacts with non-Catholics not embarrassing. Ignorance of Scripture cannot but give a priest a kind of ecclesiastical inferiority complex. There is only one way to dispel this ignorance. It is by study. Most priests will probably not have the inclination or opportunity for a systematic and academic study of Scripture. But it is perfectly feasible for the busy priest in parish work to procure various volumes of commentary on Scripture and various other works dealing with Scripture, and have them on hand. Then as the occasions arise he can look up without delay the meaning of this or that passage, or find a text suitable to explain some point of doctrine. Likewise if he but use the Bible straight as his material for daily meditation, he will over the years acquire a familiarity with

Scripture that cannot but enrich his priesthood and his ministry. One of the disadvantages of having the Divine Office in Latin is that even by the frequent repetition of the psalms and other choice texts we do not have these potent texts in readily quotable form in our own language. If we recited the Divine Office in the vernacular we would over the years acquire a facility in quoting Scripture that would be a veritable boon in our preaching and apostolate to non-Catholics. However, even as things now stand we priests can by a frequent reading of the Bible in the vernacular acquire a fund of quotable texts that makes for priestly conviction and eloquence. The inspired Word of God packs a punch that many, many words of our own contrivance cannot equal. Scripture can be a real tool in our ministry. How heavily the old writers and missionaries relied on Scripture. We can profitably do the same today.

ONCE IN A LIFETIME

WE priests are constantly doing things that are routine to us, yet they are things that happen to the persons concerned only once in a lifetime. One baptism more or less, we would never notice the difference; but for the convert it is a unique experience. Weddings—several on one day. A wedding is nothing unusual for us. For the couple getting married it marks the beginning of a new life. We take the serving boys for granted. We see nothing very moving about the boys being there; even if we do in all sincerity deeply appreciate their generosity. How deeply moved this particular server understandably is. After all the many practice sessions at recess and after school, he is now ready to go out for real—for the *first* time. He may well remember that day all his life. Funerals are certainly not rare in the average parish. Yet a man's mother dies but once, and this happens to be her funeral. To the surviving son this is not just another funeral. It is his dear mother's funeral. It is sometimes hard for us priests to realize how tremendously significant these events are to the people deeply concerned. What we say, how we act on such occasions, will be remembered for a lifetime. Ours is the opportunity to make a lasting impression for good, or for bad. The way we conduct ourselves on such occasions will either endear the people to the Church for years to come, or—if we are imprudent—engender a hatred that no length of years can heal. It may be an occurrence, just one of hundreds to us. To the deeply sensitive person concerned it is an experience that comes only once in a lifetime.—T. C. Siekmann

CHANGE OF ADDRESS

Most clergy appointments are made during the summer months. To prevent delays in receiving PASTORAL LIFE, please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the envelope containing the magazine and sent it in when asking for a change of address.

BOOK-REVIEW Selections

THE CHRISTIAN LIFE, by Albert M. Weiss, O.P. Herder Book Co. 166 pp. $2.95.

"The Christian Life" is a translation of Part IV of Volume III of **Apologie des Christentums** written by Father Weiss in staunch defense of Catholicism against the Rationalists at the turn of the century. The masterly presentation of the fundamentals of the truly Christian life is timeless. This book contains food for thought for all ages.

One must be a perfect human before one can attain perfection as a Christian. Nature must not be destroyed; it must be modified by supernatural grace. It is man's obligation to learn to be wholly a Christian and wholly a man at the same time. He must live his life blamelessly as a man as well as a Christian by blending his natural and supernatural life into a unified whole.

To elaborate this theme, the book is divided into such chapters as: "The Life of Faith," "Living with the Church," "The Life of Prayer," "The Christian." Each section is well-written and full of thought–provoking paragraphs.

F. Catalano

THE LITANY OF THE SACRED HEART, by Aloysius Biskupek, S.V.D. Bruce Publishing Co. 147 pp. $2.75.

Devotion to Our Lord's Sacred Heart is certainly one of the most richly rewarding considerations and practices of our lives. In it we are brought closer to the source of true confidence and peace of heart and soul which are so needed in this too-busy world. The Litany of the Sacred Heart has long been neglected and not fully understood even by those who otherwise are in daily and close contact with their Lord. Profound theological terms, unaccustomed poetry of scripture–as with the Litany of Our Lady–are obstacles at first to an appreciation of the value of these vocal prayers. Fr. Biskupek, one of the ablest devotional writers of our times, has followed up his book, **Our Lady's Litany**, with this new series of thoughts on the Sacred Heart invocations. A short introduction gives an excellent account of the origin and purpose of the devotion, and the main part of the book is devoted to chapters on each invocation of the Litany. It is a worthwhile book, and explains in simple and inspiring words the significance of these "names" of the Sacred Heart. Our love of a person always grows as we come to know the person better, and these meditations on the Person of Jesus cannot but help to deepen devotion to, and love of, Him.

Richard Sherburne, S.J.

WHAT IS CATHOLICITY? by Paul H. Hallett. World Publishing Co. 254 pp. $3.50.

Paul H. Hallett, literary and associate editor of "The Register" and a convert, is well-equipped to contribute an explanation of Catholic doctrine and practice. His discussions include the origin

of the Church, Thomism, tradition, moral theology, the Commandments, the Sacraments, canon law and such timely topics as the welfare state, Catholic schools, the atom bomb, desegragation, divorce, and political duties. Limited as he is by one volume, his treatment while not entirely superficial leaves something to be desired at times. To make up for this defect, Mr. Hallett includes an excellent bibliography for the reader who wishes to pursue any topic. **F. C.**

CATHOLIC SOCIAL DOCTRINE, by Daniel H. O'Connor. Newman. 204 pp. $3.00.

Rather a work on social ethics than on the principles of Sociology, this book will not satisfy all sociologists. Since the author has sought to embrace the world-wide situation, there may be sections, especially those dealing with income, food, and shelter, which have an ethical but not a personal meaning to the American reader. Nevertheless, it is an excellent reference on Catholic social principles.

THE PRIESTLY HEART, by Maurice S. Sheehy. Farrar, Straus, and Cudahy. 71 pp. $2.75.

Msgr. Sheehy has aptly sub-titled this novelette: The Last Chapter in the Life of an Old-Young Priest. It is the story of the final days and hours of a young priest in his late twenties. Suffering from coronary troubles, the young priest studies the past three years and a little more of his active ministry. He considers himself old in the sense that his priestly work has brought him into contact with experiences of human life that another would gain only in a lengthy life-span.

At first sight this may seem rather strange material for a novel. With some few exceptions Msgr. Sheehy avoids the temptation to be sentimental that the situation presents. In the main he presents the priesthood of every priest with clarity and understanding and without obscuring the problems that pertain to it. He does this through the 'priestly heart' of the young priest.

Anyone can read this book. It is to be hoped that readers will come to know their priests better, understand their problems, and withal—pray for them.

Thomas F. McQueeny, S.J.

MATTERS LITURGICAL, by Wuest-Mullaney-Barry. Pustet. 986 pp. $7.00.

This new edition will be welcomed by all who knew and used the previous editions by Fathers Wuest and Mullaney. Father William T. Barry has enlarged and completely rewritten this popular favorite handbook. Although the new edition has gained in comprehensiveness it still retains the compactness of treatment that is so necessary for a ready reference work. The nine parts of the book deal with: Sacred Places, Sacred Things, The Mass, The Divine Office, The Sacraments, Miscellaneous Functions, Proper of the Season, Proper of the Saints and Indulgences. A detailed table of contents as well as a full index make this book easy to use. In this edition there is also more emphasis placed on references to authentic sources. The new decrees on the changes in the Mass and the Office are included in the text; the recent decrees on the new Holy Week services are explained in an insert. Even better in this new edition, **Matters Liturgical** is an excellent handbook for priests, sisters and sacristans.

It pays to advertise in PASTORAL LIFE

QUICK ONES

HANDBOOK FOR CONVERTS, by Anthony F. Bullen. An Outline Statement of the Catholic Faith, Its Doctrine and Practice. Regnery Co. 128 pp. $1.25.

CHRISTIAN ASCETISM AND MODERN MAN, translated by Walter Mitchell and the Carisbrooke Dominicans. Philosophical Library. 262 pp. $6.00.

The Liturgical Press, St. John's Abbey, Collegeville, Minn. just published the following booklets, each priced at 10¢:

THE RITE FOR MARRIAGE

THE RITE FOR BAPTISM.

THE RITE FOR CHRISTIAN BURIAL AND THE FUNERAL MASS.

THE LAST RITES FOR THE SICK AND DYING.

THE MYSTERY OF THE TRINITY ($3.00) and THE ASSUMPTION OF OUR LADY ($3.50), by Father A. Janssens, a well-known theologian and former professor at Louvain University. The first, could serve as a suitable text-book for a college course on the Blessed Trinity. The doctrinal essentials are all there, with special emphasis on the opinions of Thomas Aquinas. The other volume is probably the most complete history of the dogma of the Assumption of Our Lady in English.

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LETTERS

Dear Father Editor:

May I please ask for some space for a worthy cause which, I am sure, is of interest to your readers, *especially the shut-ins among them.* Someone has aptly said that suffering with a supernatural intention is like using a dynamo to produce power at Niagara Falls. The Falls without a single dynamo is just water wasting away; suffering without a supernatural motive is a shameful waste.

To prevent this waste an organization which is of interest to all priests and all invalids has been organized in Scotland by an invalid, GUILD OF OUR LADY, HEALTH OF THE SICK. The members are invalids who suffer willingly and pray for the conversion of the world. Each invalid adopts a priest for whom he offers his life, prayers, joys, sufferings and even his or her death for his personal sanctification, intentions, work and for conversions in his apostolate. The invalid promises to pray for him still when he or she reaches heaven. The invalids are not asked for money, but for their prayers and sufferings.

The priest has a two-fold obligation: (1) To inform the society of any change in his address and to state what languages the people among whom he works read and understand; (2) On being adopted, to write his invalid to acknowledge the adoption and to give a

list of any intentions for which he wishes special prayers said. Thereafter, to renew, or give new intentions not less than ONCE a year, twice if at all possible. To make the times easy to remember, the Guild suggests Christmas and Corpus Christi. No priest is given an invalid in the same country in which he works.

Let us use all the power we can from the sufferings of the world by asking priests to seek adoption and by getting the invalids with whom we come across to seek membership. The priest has all to gain by being adopted; the invalid attaches a spiritual dynamo to his afflictions when he becomes a member. In a recent communication, the Foundress said: "We can do with more invalid members, as I have such a waiting list of priests now."

Address all correspondence to: *The Secretary, Our Lady's Guild of the Sick,* 43a *Albany Street, LEITH, Scotland.*

TIMOTHY CHIAPPETTA, O.F.M.Cap.
Bronx, N. Y.

★

Dear Editor,

Recently pastors and school administrators have been high pressured by suppliers of school uniforms, whose aim is to increase the number of Catholic schools which require the wearing of uniforms.

Personally, I do not favor school uniforms. But as pastor I resent this attempt by commercial interests to influence the policies of our parochial schools.

I thought you might like to publish a copy of a letter which I sent to several of the uniform companies. Here it is:

"Gentlemen: Recently you favored me with literature advertising school uniforms. Allow me to congratulate you, both on the attractiveness of your brochure and the very moderate price of your product. Undoubtedly many school officials favor a product such as you present. I do not.

"To my mind, the school uniform is undemocratic. Democracy implies that the individual is more important than the group. Totalitarianism says that the individual is nothing, the group alone has meaning and value. A uniform by its very nature, discounts the individual and highlights the importance of the group. Democracy defends the inalienable and inviolable rights of the individual. Man does not exist for the state. The state exists for man. By the same token the child does not exist for the sake of the school. The school exists for the child. A school uniform seems to imply that the individuality, the temperament, the personality of the child, should be sacrificed to the cohesion, the oneness, the uniformity, and the fine appearance of the regimented group.

"In the second place, the claim is made that clothes rivalry make school children unhappy and may develop inferiority complexes. My exeperience is that most of the unhappiness exists in the minds of a few envious parents. But aside from this, is it not true that school is supposed to prepare the child for adult life? And is it not true that inequality among the individuals of any group is one of the most obvious facts of life? Why not be honest with the children. Why pretend that we live in a never, never land, where every one is socially and financially equal.

"The claim is made further, that the school uniform develops poise and confidence. It seems to me, on the contrary, to encourage timidity, and irresponsibility. Poise and confidence, come from the courageous facing up to whatever life may present and by developing determination to make one's own way regardless of inequality of financial status. Such a person, in the words of the great St. Jerome: '. . . marches undismayed, whatever the times or the surroundings. He is not elated by praise, nor crushed by reproach, he is not puffed up by riches, nor does he shrink into himself because of poverty.' The shelter of a school uniform is no substitute for faith, self reliance and fortitude.

"Finally I would say, that except in the case of a few so called 'exclusive' schools, it is simply untrue to contend that children are proud to wear a school uniform. After the first few days of novelty wear off, most children, and certainly all girls, dislike uniforms.

"I trust that you will not think that there is anything personal in this letter, or that I expect you to go out of business. It is just that since you list a number of sociological and psychological reasons for the adoption of school uniforms, I thought you might like to know that there is another side of the argument."

(Rev.) Eugene R. Gallagher
Irvington, N. J.

P.S. — As recently as April 1956 Pope Pius XII warned educators against too much regimentation in the schools. Speaking to teachers and students in Rome the Holy Father said, "Regimentation whether in studies (or) discipline—tends to take away the sense of personal responsibility—strict uniformity tends to suffocate personal impulse."

New Books

In Retreat with the Sacred Heart

By Francois Charmot, S.J. translated by Sister Maria Constance, S.C.H. A unique book of meditations in the format of verse, strophe, and dialogue, patterned somewhat after the manner of the psalms in order to facilitate spiritual reflections. They are aimed at fostering a greater spirit of devotion and generosity. $3.00

One Front Across the World

By Douglas Hyde. The author of *I Believed* now tells of the invisible struggle which is being waged between Communism and Christianity for the soul of Asia. It is timely, well-written, and full of vivid facts and details of life in war-scarred Korea. The September selection of The Thomas More Book Club. $3.50

Death: The Glorious Adventure

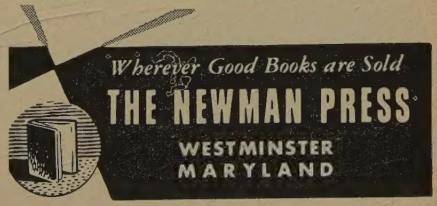
By Rev. David L. Greenstock. This book brings home in simple language those great truths of Faith which enable one to look forward to death as the "Gateway of Life." Once it is grasped that man's life on earth is but a time of preparation, its anxieties and sorrows will be borne with courage and joy. $2.00

All for Jesus

By Rev. Frederick William Faber, D.D., revised and edited by Maurice V. Shean, C.O. Father Faber's spiritual writings have long been regarded as classics in the field of ascetical literature. Here is a new and completely revised edition of one of his principal and most widely-read works. $3.50

The Exercises of St. Gertrude

Translated and edited by a Benedictine Nun of Regina Laudis. Prayers and reflections of the great St. Gertrude on such themes as baptism, praise of God, and preparation for death. The editor has added important commentary and a useful introduction. A rewarding spiritual work of classic importance. $3.00



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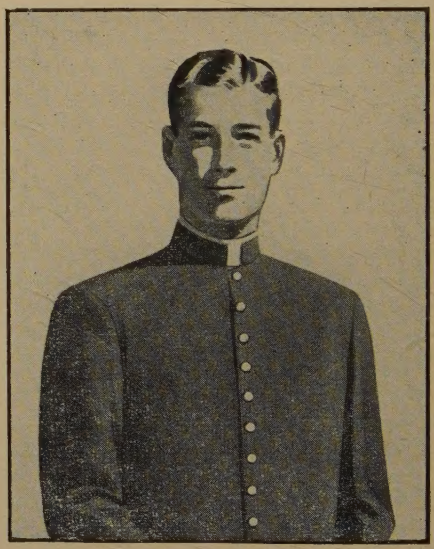
At right: Standard Roman cassock.



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DOES GOD EXIST?

BY PROF. ALFRED M. MAZZEI

The throbbing problem and reality of God as the first cause of all beings, the Beginning and the End of all things is here considered, investigated and resolved by Prof. Mazzei in a most convincing way, through the traditional methods and the most recent ethnological, astrological, historical and apologetical documents.

Following the theories of Darwin and Haeckel, for eighteen years Prof. Mazzei boasted of being an atheist. Finally he settled his philosophical doubts and accepted the Catholic Faith during a visit to Lourdes prompted by the reading of Emile Zola's accounts of the miracles that had occurred there. He left Lourdes a new man—prayer came to his rescue. In order to enhance his gratitude and fidelity to God, Prof. Mazzei wrote *Does God Exist?* The book was conceived and written while he was in South America, after a daily horseback ride over the rolling prairies of the Rio Grande do Sul. It first appeared in Brazil in the Portuguese language, where it received the most favorable success. Two Italian editions were published in short order.

Does God Exist? is the work of a dedicated layman, probing the problem of God's existence from the scientific point of view. Its simple descriptions of the cosmos, and its vivid and precise argumentative form point to the birth of a new literary figure.

Presently Prof. Mazzei is teaching in Catania, Sicily, at one of the most ancient and glorious Italian Universities. He is the author of three other books and is now writing an autobiographical sketch of his religious journey which will be entitled, *From God to Satan and from Satan to God.*

Pope Pius XII appointed Prof. Mazzei a Knight of the Order of St. Gregory, following the publication of *Does God Exist?* The Vatican's *Osservatore Romano* defined the book, "One of the most important works of its kind in modern times."

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